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Government of Maharashtra

SURVEY OF THE SELECTED VIMUKTA JATIS AND NOMADIC TRIBES OF MAHARASHTRA STATE

1980

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By

TRIBAL RESEARCH AND TRAINING INSTITUTE,
28 QUEENS GARDEN, PUNE 411 001.

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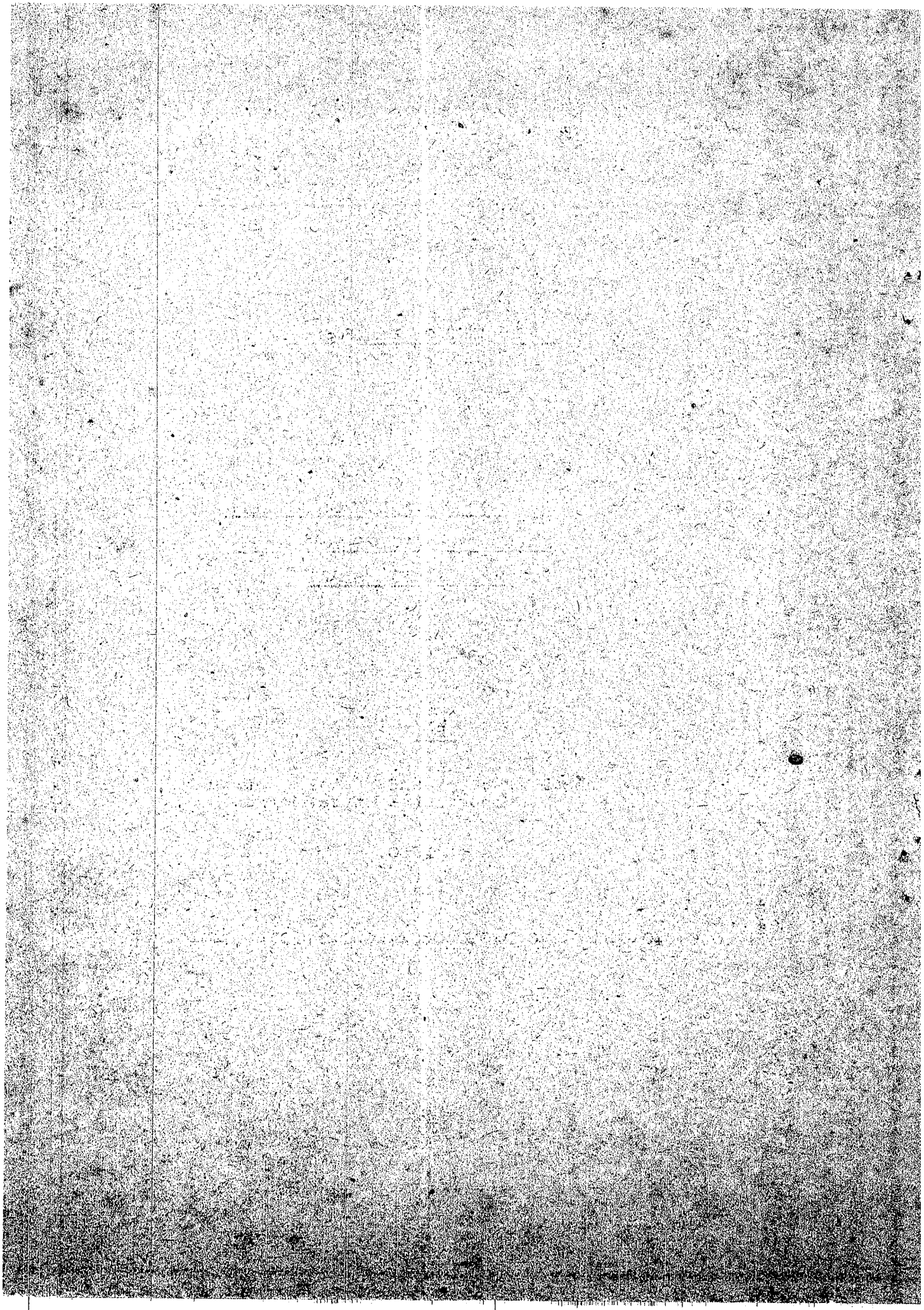
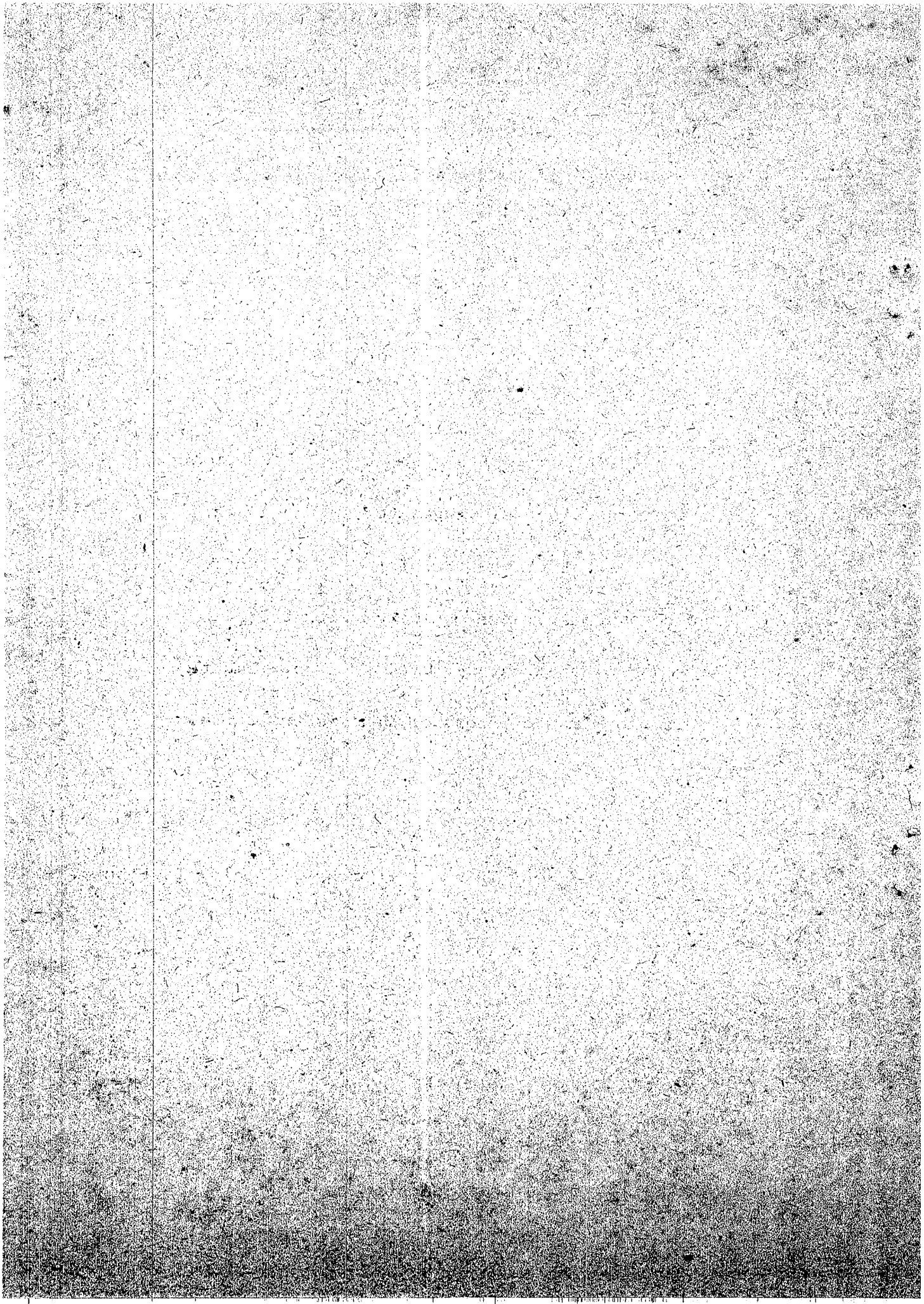


P R E F A C E

The study is concerned with selected Vimukta Jatis and Nomadic Tribes of Maharashtra State.

The study has been conducted by Shri. S.B. Kamble, Research Officer of this Institute. Dr. P.R.Sirsalkar, Chief Research Officer odited the report. I am sure that observations and the draft schemes suggested in the repott, will be useful to the administrators, planners and research scholars connected with the spheres of Research and Development of Vimukta Jatis and Nomadic Tribes of Maharashtra State.

(G.M. Gare)
Director,
Tribal Research & Training Institute,
Pune 1.



CHAPTER ONE

I N T R O D U C T I O N

In response to the D.O.letter No.CBC/1478/3221/D.V., dated 14-12-1979 from the Deputy Secretary to Government, Social Welfare, Culture Affairs, Sports and Tourism Department, Bombay, the socio-economic survey of four Nomadic Tribes and two Vimukta Jatis was undertaken with the assistance of the Divisional Social Welfare Officers.

The survey was undertaken with the aim of finding out the economic status of the communities with particular reference to the professions they are carrying.

The Divisional Social Welfare Officers were asked to submit the districtwise information and if possible talukawise information to this office in order to facilitate this office to speed up the work of the survey on the following points :-

i) Names of the major communities and their approximate population.

ii) The area or pockets which are predominantly inhabited by these people.

iii) How far they are settled or still moving from place to place.

The instuctions were issued by the Government to allow Director of Tribal Research & Training Institute to utilise the services of the Social Welfare Officers, (Vimukta Jatis) and (Nomadic Tribes) working under the control of the Dicisional Social Welfare Officers for undertaking the survey of selected communities of Vimukta Jatis and Nomadic Tribes and to give full co-operation to the Director of Tribal Research & Training Institute, Pune, in the matter.

With a view to undertake the survey this office has prepared a comprehensive questionnaire regarding survey of socio-economic conditions of selected Vimukta Jatis and Nomadic Tribes. It was sent to all the Divisional Social Welfare Officers in the State with a request to get the questionnaire filled in through the Social Welfare Officers, (V.Js. and N.Ts.) and the Investigators and then to submit it to this office. The detailed instructions in this matter were also issued.

The Divisional Social Welfare Officer, Pune has submitted the above called information on 10-10-979. The Divisional Social Welfare Officer, Nagpur has submitted his information concerning only Nagpur district. The Divisional Social Welfare Officer, Aurangabad has only submitted the information of Aurangabad district. But the Divisional Social Welfare Officer, Bombay has not submitted any information so far. Under such circumstances the Institute has to draft a report on the basis of available information.

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CHAPTER TWO

CRITERIA OF CASTE, TRIBE AND NOMADIC TRIBE.

In India how the caste system has emerged and what are its characteristics is still as important problem for the study.

Many ancient and modern thinkers, social reformers, smrutikars and social scientists have written a number of books on this subject and throwb light on the caste system and its origin. Some Sanskrit writers and smrutikars have given their opinions that castes are created by the God. Four varnas have been created for the welfare of societies. In many foreign countries like Iran, Rome, Japan there was also caste system for many centuries.

But the caste system in India is very rigid and complex. Some classifications of Indian caste system in the opinion of Dr. Kane is as under :-

1. By birth
2. By marriage
3. By occupation
4. By food habits.

The first two criteria are in existance for recognising the caste system. Some smrutikaras have mentioned four varnas according to their occupations as under :-

1. Brahmans
2. Kshatriyas
3. Vaishas
4. Shudras

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The concept which the smrutikars have given in their various smrutis that the Brahmanas are supposed to be the creation from the Head of God Bramha; the Kshatriya are the creation from the shoulders of the Bramha God; Vaisha is the creation from the knees; and the Shudras are creation from the feet. (Rigveda 1090-12)

The rights and duties were also different and these were fixed by the smrutikaras like Manu, Vishistha etc. There were many kinds of occupations at the time of Sanhita from various occupations the various castes have been derived.

Religious thinkers and some smrutikars have tried to show that the castes and sub-castes have been created from the four varnas by contacts of men and women of different groups. According to the opinion of J.Murdoch "The word caste is derived from the Portuguese word "Casta" meaning race, Varna, colour, Jati". Murdoch has further stated that "In earlier stages of society the system prevailed extensively throughout the world. But in course of time it was abandoned in all countries except India and Ceylon". Professor Max Muller says about the caste as under :- "Caste arose from two chief causes : i) differennce of race, ii) difference of employment". J.Murdoch also agrees with the above thoughts of Max Muller and says th t "Thus a new system of caste came in purely from professional character though artificially granted on rotten trunk of the ancient castes." This is the system which is still in force in India and which was exercised its influence on the Indian society. In the introduction of "Hindu Tribes and Castes" Sherring has explained that how divisions and castes may have taken place. The caste separated into

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clans each of which managed is its own affairs, held panchayat or councils and maintained a distinct and independent existance. As these clans were not amenable to one another or to the caste itself, considered as a federal whole. Gradually they became jealous of each other's rights.

M.N.Shrinivas has given some features of caste in his book "Castes in Modern India and other Essays" as "A hereditary, endogamous, usually localised group having traditional associations with an occupation and particular positions in the local hierarchy of castes. Relation between castes are governed among other things by the concept of pollution and purity".

Criteria of Caste and Tribe :-

Writers on caste such as Hutton, Ketkar, Ghurey, Andre Buteille, Shrinivas and others have agreed on the basic atrributes of caste which are as under :-

i) Endogamy
ii) Membership by birth
iii) Occupation specialization
iv) An ideological religious basis involving restrictions on social course and commensality, and
v) Corporativeness of the group at least on a local level.

Bailey offered the following criteria to explain the features of the tribe :-

1) Geographical isolation : Each tribe occupies a particular geographical area. One has little communication with the outside world.

2) Language :- By and large each tribe has its own language.

3) Religion :- Tribals are animists.

4) Economy :- They are usually economically backward. They love mostly by primitive techniques.

5) Nativity and origin :- They are literally adibasis or autoethones of aborigines.

6) Occupation :- Their occupations are based on forest and land.

The Lokur Committee has suggested the following norms of a Scheduled Tribe :-

1. Distinctive culture
2. Primitive traits
3. Geographical isolation
4. Shyness of contact with community at large, and
5. Backwardness.

There is a difference between a tribe and a caste. The tribals rarely have rigid hierarchival system and usually are not linked with any specific occupation whereas the members of the caste have status either higher or lower in the system which is usually linked with occupation.

Vimukta Jatis and Nomadic Tribes :-

There are many types of groups and sub-groups in Vimukta Jatis and Nomadic Tribes of Maharashtra State. Previously the Denotified Tribes were called criminal tribes and separate settlements were established for these groups. In India there are various hetrogeneous ethnic groups of men from the very past. To deal with these people of criminal type, Government had made some acts and rules from time to time. In 1871, the British Government passed an enactment under which Nomadic Tribal committing criminal activities were categorised as "criminal tribes" and members of these groups were treated both by the Govennment and the people as born criminals. The Government kept vigilant watch over their movements and people tried to avoid them for fear of their voilent and

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criminal activities.

After the act of 1871, Government has amended the act again in the year 1879 and penalty was increased. A provision was made permitting that the separation of the children of the criminal tribes between the age of 4 to 18 years from the parents and placing them in reformatory settlements. Firstly in 1980 the first Criminal Tribes. Settlement Act was passed so that the suspected criminals could be registered and supervised by the police in the settlement. They were taught to work. Instructions were given to them to lead an honest life. Their children were sent to schools. It hoped to have complete reformation of the criminal tribes. The goal was not achieved and so the act was again amended in the year 1911, and the criminal tribes were classified into the following three categories :-

1) Tribes who were originally criminal but had settled down to honest occupation, although some sections of them or individuals continue to live by crimes.

2) Tribals who had settled ? and generally some ostensible occupation but who periodically committed dacoities and robberies at distant.

3) Nomadic tribes who wandered continuously and committed robberies whenever opportunities offered.

Sutherland says in his book "Criminology" that the act provided for registering of all the members of any group of tribes including the non-criminal members as a potential criminal. This means social and legal stigma both ob the criminals and the non-criminals within a group. Thus for fear and non-acceptance by the society and fear of the Government even non-criminals were probably forced to take to crime as a profession and with this tradition

they became criminals by force.

After 15th August 1947, Indian leaders, social thinkers and social workers took a note of this problem. Pandit Jawaharlal Nehru also told in his one of the speaches that "This Act (Criminal Tribe Act) is adverse of human liberty, all persons are equal."

The Central Government appointed a committee in 1949 to study the usefulness of this law. After careful study this committee has given its report that this law was against the spirit of human being. Then in the year 1952 the Habitual Offenders Act was enacted. With the result of this about 23,00,000 persons which were caught under the Criminal Act were set free legally.

After 1952 in India noble policy was incorporated in the present Indian Constitution. Article (13) says that "No person under law can be discriminated against on the basis of caste, creed, religion or colour." Article (14) says "The State shall not deny to any person. equality before the law or the equal protection of the laws within the territory of India". By this article equal opportunity is given to all the people. It is true that equal opportunity is meaningless under unequal circumstances so special facilities were given to these depressed and economically as well as socially backward classes.

Article (15) says "The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth, or any of them". Subsequently the ex-criminal tribes came to be known as Denotified Tribes or Vimukta Jatis. In some States some ex-criminal tribes were included under the category of Scheduled Tribes and this could be eligible for special treatment.

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Sher Singh Sher and Satyapal Rukela have given some comments on nomadism. Satyapal Rukela defines a Nomadic Tribe as under :-

"Nomadism is the practice, fact or state of involving the habitual traditional movement of people in response to their needs of subsistance".

Accepting the above defination, which are the categories of Nomadic Tribes that came across, the All India Nomadic Tribes Enquiry Committee classified Nomadic Tribe as under :-

1) Pastoral Nomadic
2) Khanabadosh
3) Semi-Nomadic

Pastoral nomadic is related to the needs of cattle belonging to the tribes leading a nomadic life and in search of new pastures. The Khanabadosh are those herdless and homeless tribe roaming about on foot or on back of animals or in vehicles. Among them are the food-gatherers, hunters, fishermen, carriers, fortune-tellers, palmists, quack-doctors, traders and artisans (blacksmith), basket-makers, bamboo workers etc. The semi-nomadic are those that have home and lands but they wander periodically following their avocations.

CHAPTER THREE

SELECTED VIMUKTA JATIS AND NOMADIC TRIBES

(1) VADDAR :-

The Vaddars belong originally to Andhra Pradesh. The following sub-divisions are found in this community in Maharashtra State.

1. Gadi Vaddar
2. Mati Vaddar.
3. Jati Vaddar, Dagad Vaddar or Patharwat.

The community has following exogamous divisions called Byadag : Shinde, Pawar, Dukre, Dhotre, Gunjar, Alkunte, Vitukar, Kanade, Kapase, Jadhav, Gole, Deokar, Bandpatte, Chougule, Gund, Manjule, Mudhgol etc. These Nomadic labourers are found all over the State in large number. Their approximate population is 2,18,100 in Maharashtra State.

Dwelling, Food, Dress and Habits :-

The Vaddars live in typical small houses. The Gadi Vaddars and the Jati Vaddars live in small stone-houses without any window or ventilation. Their locations look like slums. The Mati Vaddars live in small portable huts of grass and mats, which are semi-circular in shape. They are non-vegetarian and eat fish and meat. The men dress like a common villager. The speciality of their women in dress is that they do not wear Cholis i.e. bodice. They are hard working, strong and sturdy. This community is one of the ex-criminal tribes. Some of the Mati Vaddars, who are real nomads, commit petty thefts

even today, such as, stealing of corn and lifting of cattle. But generally they earn their bread by hard work.

The Mati Vaddars and Patharwats keep donkeys and let them on hire on road works etc. They carry their kit on donkeys when they move from village to village. They speak corrupt Telugu.

Occupation :-

The Gadi (cart) Vaddars are so called because they work in quarries, extract stones and carry them in carts. The Mati Vaddars are those who keep donkeys and do earth work such as digging of canals, building fields etc. The Jati Vaddars or Patharwats are stone dressers. They prepare Jatis (grinding stone), stone images and such other articles of stones required for household purposes. Ninety five percent of these persons still follow their hereditary occupation. About five percent of them are agriculturists. Most of the Vaddars, particularly the Mati Vaddars and Jati Vaddars lead a nomadic life and move in search of work from village to village.

The Gadi Vaddars generally camp near quarries and continue to stay there until the work of quarrying is completed. This is one of the ex-criminal tribes and used to commit dacoity and robbery. In Marathwada some are still active. The Vaddars are employed by contractors on building and roads. Though this is a very hard working community, there economic conditions are not sound because they do not get sufficient and continuous work throughout the year. Nowadays they complain that due to modern methods of extracting and crushing stones they are hit economically.

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Life-cycle :-

Delivery is attended at home by an old experienced woman. The birth rite is performed on the fifth day. The mother of the newly born child starts usual work after fifteen days. Marriage is settled by the parents, which is celebrated in a simple manner. Divorce and widow marriage are permitted. Now-a-days all these sub-divisions intermarry except Mati Vaddars who are considered to be inferior. The bury their dead. The Vaddars are Hindus. Their principal deities are Yellamma and Mari-ai. They also worship Hanuman. The head of the community is called Mukadam.

(2) CHAPPARBANDS

The Chapparbands are known also as false coiners. Among themselves the Chapparbands are known as "Bhadoos" and up-country as "Khulsooryas", i.e. false coiners. The community is divided into two classes, 'Baragunde' and 'Chhegunde'. The former pay twelve 'hoons' (a gold coin worth about four rupees) and the latter six to the guardians of a bride before they can secure her hand. The two classes dine together but do not inter-marry.

In a report on Chapparbands, submitted in 1891 to the commissioner of the Hyderabad Assigned districts, the Inspector General of Police, Hyderabad stated that the Rends or Beluchis found in the Muzuffarnagar district of the United Provinces have the same characteristics as the Chapparband Fakirs and seems to follow the same calling. He has stated that he has not been able to connect the two tribes beyond ascertaining that Chapparbands from the south and the Rends

EXISTING SCHEMES TO BE MODIFIED

1. Balwadis for Vimukta Jatis Nomadic Tribes Children

There is already such a scheme in existance in Plan and Non-Plan for Scheduled Castes/Scheduled Tribes and Vimukta Jatis Nomadic Tribes children between the age group of 3 to 6 years implemented by the Social Welfare Officer, Zilla Parishad.

Under the above scheme the Voluntary Agencies running Balwadis are paid grant-in-aid at 90 % basis for the expenditure incurred on the following items as mentioned against :

1) Pay of Matron (Trained)	-	Rs. 50=90 + D.A. Rs. 45/-
2) Pay of Matron (untrained)	-	Rs. 40/- fixed per month
3) Pay of Dai	-	Rs. 30/- fixed per month
4) House Rent	-	Rs. 25/- per month
5) Supply of Milk or snacks	-	Rs. 50/- per month

In addition to the above a non-recurring grant to the extent of Rs. 500/- (Rs. Five hundred only) is paid for purchase of equipment during the first year of recognition. In a Balwadi there should be minimum 20 and maximum 40 children of which 10 % should be Non-Backward Class children.

The pattern of grant in aid to Backward Class Balwadis has gone so out-dated that the Voluntary Agencies running such Balwadis are not able to secure

the services of trained teachers particularly in rural areas as pay of the teachers and allowances thereof are too meagre. Similarly, the rate of rent and that of supply of milk or snacks also needs to be revised since it is rather difficult to provide leave alone milk even snacks to 40 children for 25 days within Rs. 50/- The scheme therefore needs to be revised as under :

Balwadi for Vimukta Jatis Nomadic Tribes

Objective

To promote education and habits of cleanliness and discipline among the children between the age group of 3 to 6 years.

Proposed Pattern

Grant in aid to Balwadis for Vimukta Jatis and Nomadic Tribes is proposed as under on 90 % basis on following approved items of expenditure incurred by the Voluntary Agencies opening the Balwadis in the Vimukta Jatis Nomadic Tribes area/pockets.

1) Pay of Balwadi Teacher	:	Rs. 200/- consolidated for S.S.C. and Trained, since the working of the Balwadis is for 4 hours only.
2) Pay of Balwadi Teacher	:	Rs. 150/- (consolidated) S.S.C. untrained.
3) Pay of Dai	:	per month Rs. 50/- fixed

4) Rent for Balwadis	:	Rs. 50/- per month or as certified by the Public Works Department authorities whichever is less.
5) Supply of milk or snacks	:	Rs. 250/- per month i.e. @ Rs. 0-25 per children per day maximum 40 children.

In addition to non-recurring grant of Rs. 1000/- towards Balwadis equipment may be paid during the first year of the Balwadis.

There should be a minimum 20 and maximum 40 children in a Balwadi of which at least 10 % should belong to non-Backward Class children.

While opening the Balwadi for Vimukta Jatis Nomadic Tribes children care should be taken to ensure that the pocket selected should have predominent population of Vimukta Jatis Nomadic Tribes and that there is no Balwadi in that area.

The Balwadis will be run by the Voluntary Agencies as per rules prescribed for Scheduled Caste Balwadis.

The scheme will be implemented by the Social Welfare Officer through the Zilla Parishad who will also make necessary provision and select locations according to need of his district.

2. Construction of Irrigation Wells for Vimukta Jatis Nomadic Tribes Agriculturists

There is already a scheme in existance under which loan to the extent of Rs. 2000/- and in special cases increased to Rs. 4000/- is admissible. Subsidy to the extent of 30 % of the cost of Rs. 600/- whichever is less is granted.

Similarly, for repairs to old wells loan upto Rs. 1000/- can be granted which can be increased to Rs. 2000/- in special cases with no subsidy.

Since the rates of wages and the cost of raw material has considerably increased it is not feasible to construct a well within the cost prescribed as such it needs to be revised. It is therefore proposed that the scheme be modified as under:

1) Constructions of New Irrigation Wells the ceiling should be increased to Rs. 10,000-00 of which 75 % should be subsidy and 25 % interest free loan recoverable in 10 annual instalments after the completion of the well.

2) Repairs to old wells

The ceiling for repairs to old wells should be increased to Rs. 4,000/- in ordinary case and Rs. 5,000/- in special case, of which 50 % subsidy and 50 % interest free loan to be recovered in 10 annual instalments after the work is completed.

The ceiling of the acrage should be extended to holders from 2.½ to 16 acres of land.

The scheme will be implemented by the Social Welfare Officer through Zilla Parishad who will asses in advance the number of beneficiaries which can be covered from the Vimukta Jatis Nomadic Tribes pockets and make

3. Financial Assistance to Backward Classes agriculturists for Development of land, purchase of agricultural implements and fertilisers.

The Main object of this scheme is to encourage the poor Backward Class Agriculturist to improve his agricultural land and produce more by using improved equipments, etc.

Under the existing scheme financial assistance as under is given to the Backward Class Agriculturists for implements :

Implements	Subsidy	Loan	Personal contribution	Upto Rs.
1) Iron Plough	25 %	50 %	25 %	100
2) Dry farming set	37.½ %	50 %	12.½ %	100

In the second part the Backward Class Agriculturists gets assistance upto Rs. 500/- per acre for land development operations such as, levelling, filling, clearing of shrubs, bunding, ploughing, etc. in the form of 25 % loan and subsidy at 75 %.

The above prices and ceilings fixed have now gone out-dated since they are fixed at the beginning of the scheme. The prices and the cost of the equipment have gone very high and it is not feasible for the poor Vimukta Jatis Nomadic Tribes agriculturists to purchase an iron plough within Rs. 100/- It is therefore necessary to revise the same and also it is difficult for the agriculturists to raise personal contributions and also to repay the loan as proposed.

The pattern may therefore be revised as shown below:

Item	Subsidy	Loan	Limit
Iron plough	75 %	25 %	upto Rs. 600/- or the cost of plough whichever is less
Dry farming set (which includes) i) wooden plough ii) Wakhar iii) Kulav) with iron accessories	75 %	25 %	upto Rs. 300/- or the actual cost whichever is less

The above equipment should be supplied to the agriculturists in kind and not in cash by the Social Welfare Officer, Zilla Parishad, through the land Development Bank or the Backward Class Development Corporation as the case may be instead of cash. The loan amount be recovered in five annual instalments.

As regards the second part the Development of land is concerned, the present ceiling of Rs. 500/- per acre holds good in respect of small holders only who are having land upto 5 acres only but this will not suffice the needs so far as the improved seeds and fertilisers are concerned. Unless the Vimukta Jatis agriculturist uses the new methods, fertiliser, seeds and insecticide, he cannot produce more from his land. It is, therefore, proposed that the operation like filling, levelling cleaning of shrubs, etc. may be carried out through the soil conservation department and the cost thereof may be paid to that department. In addition to this financial assistance to the extent of Rs. 200/- per acre may be sanctioned towards purchase of improved seeds, fertilizer and insecticides. The

material however be supplied in kind through the Agricultural Department/Block Development Officer. The above financial assistance should be in the form of 25 % loan and 75 % subsidy. The portion of interest free loan may be recovered in suitable instalments. The wSocial Welfare Officer, Zilla - Parishad, should assess the requirements and implement the scheme through the Zilla Parishad by making necessary provision in the Budget according to needs of the District.

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4. Supply of oil engines to agriculturists in under developed rural areas:

In order to help the ppoor agriculturists in underdeveloped rural areas for increasing their yeild having land upto 16 acres and having annual income upto Rs. 1800/-, financial assistance to the extent of Rs. 2000/- in the shape of subsidy is paid, for purchase of oil engines. The remaining cost of the oil engine or pump is to be borne by the beneficiary.

It has been the experience that practically the cost of oil pump or the electric pump has considerably beer increased and it mis not possible for the poor Backward Class including Vimukta Jatis Nomadic Tribes cultivator to pay the remaining cost of the oil pump/electric pump. It is therefore proposed that the Vimukta Jatis Nomadic Tribes agriculturists having cultivable land from 2.1/2 acres to 10 acres, may be given the benefits of purchasing oil pump or electric pump to the extent of Rs. 5000/- or actual cost whichever is less in kind through the Backward Class Development Corporation, of which 25 % may be interest free loan and 75 % subsidy. The loan will be recovered in 10 annual instalments. Oil pump be sanctioned in the area in which there is no possibility of getting electric line during the next three years. For this purpose a certificate from the Maharashtra State Electricity Board authorities should be insisted.

5. Financial Assistance to individual and group housing of Backward Classes:

The present schemes of individual or group housing is not sufficient to meet the present requirement of the Backward Classes due to the inadequate ceiling of Rs. 1000/- of which Rs. 750/- is subsidy and Rs. 250/- is personal contribution per house. Due to the increasing cost of the raw material and in view of the fact that the Backward Class including Vimukta Jatis and Nomadic Tribes are not in a position to pay personal contribution as such they are reluctant to come forward for taking the benefit of this scheme.

It is, therefore, proposed that this scheme be modified suitably and made applicable as below, which will facilitate the Vimukta Jatis Nomadic Tribes families to settle at one place and live a stable life and bring up the coming generation in stablised conditions of life.

The land-less Vimukta Jatis Nomadic tribes beneficiary or having land upto 5 acres be paid/ to the extent of Rs. 5000/- for housing purposes. No compulsion for personal contribution of which 25 % loan and 75 % subsidy. The Social Welfare Officer should get approval of suitable type design of the house and construct the houses according to the local conditions, through the Executive Engineer of Zilla Parishad. The Social Welfare Officer of Zilla Parishad should implement the scheme through the Zilla Parishad and make necessary provisions according to the needs. The Social Welfare Officer, Zilla Parishad, should implement the scheme through the B. & C. Department of Zilla Parishad. He will also assess his requirements and make necessary provisions for the scheme. He

-/Financial assistance

N E W S C H E M E S

(1) Supply of Milch Cattle to Vimukta Jatis Nomadic Tribes

In order to supplement the income of Vimukta Jatis and Nomadic Tribes small holders having land upto 5 acres, a cow or buffalo of improved variety may be provided to them. The total cost of the Milch cattle should not exceed Rs. 1500/- of which 50 % interest free loan and 50 % subsidy. The loan should be recovered in 10 annual instalments. The Social Welfare Officer, Zilla Parishad, will purchase the Milch cattle in consultation with District Animal Husbandry Officer and the beneficiary. Even if the total cost exceeds the limit, the same may be paid by the beneficiaries.

The Social Welfare Officer, Zilla Parishad, who would be the implementing officer of this scheme will call for applications, scrutinise and assess the requirements and accordingly make budgetory provisions for the scheme.

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(2) Supply of pair of Bullocks for Vimukta Jatis Nomadic Tribes

It has been the experience that the poor Vimukta Jatis Nomadic Tribes having land upto 5 acres or so are not able to bring it under cultivation due to their poor financial conditions. Besides, they cannot afford to purchase a pair of Bullocks which are most essential to carry out various agricultural operations such as ploughing, watering, transport. In case they are xprovided a pair of bullock it will be a virtual economic asset on permanent basis.

Loan cum subsidy to the extent of Rs. 3000/- in the form of 25 % interest free loan and 75 % subsidy may be sanctioned to Vimukta Jatis Nomadic Tribes agriculturists in an individual case. Any amount exceeding the limit should be borne by the beneficiary. The interest free loan should be recovered in 10 annual instalments. The Social Welfare Officer, Zilla Parishad, should be the implementing officer for this scheme, who will call for the applications, assess and scrutinise and make necessary provision required for. The Bullocks may, however, be purchase by them in consultation with the District Animal Husbandry officer and the beneficiary.

(3) Financial Assistance for purchase of Bullock Cart for Vimukta Jatis and Nomadic Tribes:-

As indicated previously, the need of providing a Bullock cart to the Vimukta Jatis and Nomadic Tribes cultivator is also equally essential to carry out his agricultural operations and transportation of his yield, fodder, etc. It is therefore proposed that Vimukta Jatis Nomadic Tribes cultivators having land upto 5 acres may be supplied with a bullock cart costing Rs. 2000/- of which 25 % may be interest free loan and 75 % subsidy. The portions of loan should be recovered in 10 annual instalments.

The Social Welfare Officer, Zilla Parishad, with the help of Block Development Officer should call for applications of the beneficiaries and on scrutiny sanction the financial assistance. The Social Welfare Officer/Vimukta Jatis Nomadic Tribes Officer and Block Development Officer should purchase the cart from the local market and supply the same in kind. The Social Welfare Officer, Zilla Parishad, should make necessary budgetary provisions for the scheme.

(4) Plantation of Fruit trees for Vimukta Jatis Nomadic Tribes

The Vimukta Jatis Nomadic Tribes small land holders may be encouraged to grow fruit trees and take care of. This will benefit him in increasing his family income. The Vimukta Jatis Nomadic Tribes small holders may therefore be supplied with saplings of useful fruit trees free of cost. The number of saplings may be decided according to his size of land. It is furthe proposed that a cash reward of Rs. 20/- per livin tree may be paid at the end of five years limited to 5 living trees. This will encourage the perso concerned to take care of the trees during the fi 5 years.

The saplings should be supplied by t[illegible] ...ultural Department in consultation with the Social Welfare Officer, Zilla Parishad.

The Social Welfare Officer, Zilla Parishad, should implement the scheme and make necessary budget for his district.

(5) Unemployment allowance to Vimukta Jatis Nomadic Tribes persons :

Unlike other communities the Vimukta Jatis Nomadic Tribes community is not aware of the facilities made available to them as much they are ignorant and disadvantaged because of illiteracy d weak leadership. They are not in a position take advantage of various programmes, and the eme of financial assistance to educated nemployed with the result the educated Vimukta tis Nomadic Tribes youth remains unemployed for ng time. It is therefore proposed to pay these imukta Jatis Nomadic Tribes youths unemployment llowance on preferential basis over and above for ated unemployed.

It is therefore proposed that a Vimukta Jatis Nomadic Tribes person who has registered his name for employment at the approved state organisation remains unemployed for a period of 6 months from the date of registeration for reasons beyond his control he should be paid Rs. 2/- (Rs. Two only) for each day of unemployment for the period till he becomes eligible for benefits under the scheme of Financial Assistance to educated unemployed.

The Social Welfare Officer, Zilla Parishad, ascertain the position of all such persons and make necessary but provisions after verification of the facts of the candidates.

(6) Supply of Bullock/Horse/Donkey for carrying out petty business by Vimukta Jatis Nomadic tribe persons

There are number of Vimukta Jatis Nomadic Tribes persons who move from place to place for carrying out business. For this purpose, they generally use donkeys or horse or bullock. Generally, their financial position do not afford them to purchase these animals for transportation of the material as such they are required to borrow money from the local moneylenders on high interest.

It is, therefore, proposed that the Vimukta Jatis persons who carry such business should be supplied with a horse/donkey/ or bullock costing to the extent of Rs. 1000/- of which 25 % interest free loan and 75 % subsidy recoverable in five years. The Social Welfare Officer, Zilla Parishad/Vimukta Jatis Nomadic Tribes Officer should purchase the animal and supply the same to the needy and only those Vimukta Jatis Nomadic Tribes persons who carry out such business from place to place within the District. Before supplying the animal the Social Welfare Officer and Vimukta Jatis Nomadic Tribes officer should take an undertaking from the beneficiary that he will not sell out or mortgage the animal at least for two years otherwise the entire amount should be recovered from him.

The Social Welfare Officer, Zilla Parishad, should assess the requirements for the District and make necessary provisions for the implementation of the scheme.

(7) Financial assistance to Vimukta Jatis Nomadic Tribes persons for small Business

There are certain Vimukta Jatis Nomadic Tribes communities who carry out specific business such as selling of utencils, collections and selling of old clothes, repairs to locks, repairs of umbrellas and so on for which they have to obtain loan from the local moneylenders on exhorbitant rate of interest and it goes very difficult for them to repay the same within short period. In order to help these needy Vimukta Jatis Nomadic Tribes communities for carrying out small business to improve their economic ~~work~~ conditions it is proposed that Vimukta Jatis Nomadic Tribes persons engaged in such business or intended to do it should be sanctioned a financial assistance for Rs. 1000/- (one thousand only) in the form of 50 % subsidy and 50 % interest free loan through the Backward Class Development Corporation. As far as possible they may be provided the assistance in kind, wherever possible, if not in cash. The interest free loan should be recovered in two years." The Social Welfare Officer, Zilla Parishad, and the Vimukta Jatis Nomadic Tribes officer should collect such applications and identify the beneficiaries to the Backward Class Development Corporation.

from the north seem both to travel as far as Ajmer in pursuit of their trade of passing counterfeit coins. These Rends like the Chapparbands affix 'Shah' to their names and absent themselves from their homes for long periods. The above information is quoted marely to prevent the two tribes being confused and the members of the one mistaken for those of the other.

Habitat :-

The Chapparbands are Sheikn Mahomedans and orifinally belong to the Punjab, more specially the country surrounding Delhi. Their present habitat and head-quarters are the Muddenbihal and Bagevadi talukas of the Bijapur district of the Karnataks State and Sholapur city. There are possibly a few isolated Chapparbands residing here and there in other Provinces and ex,Hyderabad State.

Sphere of activity :-

The Chapparband, like the Bhamta travels all over India. He has been encountered even in Ceylon.

The figures returned by the Bombay Presidency Census of 1901 give the obvisously incorrect total of 7 females and 1 male in the presidency. The explanation lies probably in the fact that all but the 7 honest females who were enumerated, returned themselves as Mohamedans.

In a report by the District Superintendent of Police, Bijapur, in 1893, the population was shown as follows :-

Bagevadi taluka - 1926

Muddenbihal taluka - 856

..14

Enquiries instituted by the Criminal Investigation Branch of the Bombay Presidency towards the end of year 1902 showed that there were then 734 adult males, 826 females and 1025 Chapparband children making to total of 2585.

Habitats, appearances, dress etc.

The Chapparbands, as a rule, travel in gangs, leaving their himes, when the touring season ppens. This generally commences a little after and ends a little before the Mohurrum festival. Only those males who by reason of age, infirmity or illness are incapable of undertaking long and orduous journeys remain behind. The paying nature of the business may be gathered from the fact that during the deason for these expeditions scarcely a male Chhapparbands used to be found at home. The ordinary costume of the male consists of a 'Pairan' or shirt, folded turban and a dhoti such as is usually worn by Hindus. The females wear the same garments as that of the Hindu women. Ornaments, both Mohamedan and Hindu are indiscriminately worn. Women other than widows invariably wear a silver-ring in the left nostril, and bear on the whole good reputation.

Beyond that the Chapparband's features conform to the poor Mohamedan type. There is nothing distinguishing about his physiognomy. As a rule he is slim. Though he is not above taking alms at the hands of a stranger, he will deadline the hospitable offer of a rood of the even a coreligious, preferring the outskirts of the village where he and his party will camp by well, river, tank or in a garden or some disused and secluded s[illegible]

...15/-

The Chapparband drinks freely and openly in his caste. When on tour (feri) he keeps up the appearance of a holy man and few would suspect the harmless fakir to be a clever rogue, swindler by rail, as circumstances permit,- and begging as he goes, he completely disarms suspicion.

It may not be out of place here to mention how Chapparbands make provision for the maintenance of their wives ans children when leaving home on their expeditions. Some return within the year, others who have the misfortune to be caught and convicted regard for all such exigencies, the head of the household, before he leaves his village, makes adequate provision for his family in one of the following ways :-

a) If he is well off, he leaves with them cash sufficient to last for several months, sometimes even for one or two years.

b) He consigns his family to the care of the village 'Sawkar' or 'Patil' who in return gets double the amount spent on them during his absence.

c) Amongst a party of six or eight there is usually one rich enough to provide, not only for his own family, but for those of others who are prepared to attach themselves to the party and make the expedition. By virtue of this bondage, the poorer Chapparband works for the richer till such time as he liquidates his debt and then only he is allowed to ply to his own advantage.

The return of Chapparbands from an expedition is marked by festivities and dissipation, slaughtering of goats and offierings to the local 'pir' and by the gift of presents to accommodating village authorities. Each family, it is believed, pays a small subsidy to the village authorities.

The Chapparbands are said to occasionally visit to the shrine of Zinda Shah Madar situated on the river Bori near the village of Dudni in the Akkalkot tahsil. The mujawar at this shrine, who is honoured with title of Fakir's Guruor preceptor, is held in reverence by Chapparbands as a class.

The Chapparbands leave information to their caste fellows behind of the road they have taken, by making cross on a heap of mud or earth measuring about a foot long, six inches broad and six inches high and drawing an arrow in front of it showing the direction taken. Three such heaps are made at intervals of a yard or so to provide against accident to any one of them. Heaps of earth are made on the edge of the road by dragging the food sideways along the ground. The broad mark culminating in a heap, thus made, points to the road along which the Chapparbands may be looked for.

Ostensible means of livelihood

The Chapparbands ostensibly live by begging; some cultivate lands and a few are village watchmen. The contents of an ordinary Chapparband's house are certainly not consistent with the repeated story that the men depend on public charity while these men toil hard in the fields (at most three months out of the twelve) and make mats and quilts.

(3) GONDHALI

This wandering tribe is indigeneous to the State of Maharashtra. It has two sub-divisions as follows:-

1. Renurai.
2. Kadamrai.

They take their name Gondhalis as they perform "Gondhal"

...17/-

Life-cycle

The delivery takes place at home and is attended by an old experienced woman. The birth rites such as Satvi Puja etc. are performed on the fifth day. The naming ceremony is performed on the twelth day.

The Joshis celebrate their marriage at the hands of a Brahmin priest. The marriage is settled by parents. The system of bride price is prevalent in this community. They permit divorce and widow marriage. They bury their dead. They are Hindus. Their principal deity is Bahiroba. The headman of this community is called 'Mahajan'.

(5) BELDAR

This community originally belong to Rajasthan where it is known as 'Od'. It is said that about 300 years back they migrated to Maharashtra. The name 'Beldar' appears to have been derived from the word 'Bel' meaning pick-axe in Parsian language. The Beldars carry pick-axes with them.

The following surnames (Kul) are found in this community :-

Mohite, Chavan, Pawar, Salunke, Jadhav, Rathod, Kudale, Kurhade, Mokhal, Jalindre, Kukadwad, Chalor etc.

Geographical distribution, population.

Beldars are found wandering all over the State. They approximately number 28,000. They are said to be wandering all over the country. They are classified as Scheduled Casee in the States of Orissa, Madhya Pradesh, Uttar Pradesh and West Bengal.

Food, Dewelling, Dress and Habits.

Most of the Beldars, being nomads do not possess houses. They move alongwith their families.

More, Bhise, Waikar, Dhumal, Wakode, Garad, Pachange, Thorat, Dhawale, Gotrad, Kamdot, Durve, Shinde. Joshis are found all over the Maharashtra State. Their approximate population is 40,000 in the State.

Dwelling, Food, Dress and Habits.

About forty percent of the Joshis have settled in big cities and towns. They live in small hired houses. The rest of the Joshis are not settled. They move from village to village either in pursuit of their hereditary occupation or rearing buffaloes. These people live in small tents of gunny bags or guilts. They are non-vegetarian and eat flesh and fish but do not eat beef.

While begging the Joshis wear dhoti, shirt, coat, uprane and a turban. The person carried a small Damru. which he plays and begs, otherwise they dress like common villagers. They keep long mustaches.

Budbudkiand and Kudmude sect of the Hoshis go out to beg during the early hours of the morning betwen 4 and 6 a.m. and in the evening between 7 and 9 p.m. They are tall, thin and very talkative. Nomadic trait still exists in them. They are superstitious and believe in witch-craft.

Most of the Joshis keep buffaloes. They carry their luggage, on the buffaloes from village to village. They speak Marathi.

Occupation.

The hereditary occupation of this community is fortune-telling and begging. But this occupation is declining in popularity as very few believe in their profession. Most of them now rear buffaloes. Some are engaged in selling household utensils in exchange of clothes like Kashi-Kapadis. A few beg by keeping a white bull (Nandi) and are known as Dhavale Nandiwale. Some of their ladies stitch quilts.

dance in the name of Goddess 'Bhavani'

The community has exogamous divisions called Kul. Some of them are as under:- Gangavance, Bhise, Raut, Vaital, Ugade, Durve, Renke, Dhumal, Bhoware, Gubale, Badge, More, Kadam, Surwase etc.

Geographical distribution, Population

They are found practically all over the State. Their approximate population in Maharashtra State is 36,000.

Dwelling, Food, Dress and Habits:-

In cities and towns, the Gondhalis live in rented houses. In villages mostly they are found living in huts and mud houses. In Vidarbha and Marathwada, the Gondhalis, who are seen wandering and selling utencils, camp in Dharamshalas, temples or put up in small tents.

They are non-vegetarian and eat flesh and fish but do not eat beef and pork. They dress like common villagers. When they go out to beg, they wear a long robe and put on necklace of kavadi shells. Some of them are still nomadic. They play on sambal and dance. They are thin, tall and by nature very hospitable. People from this community have become 'Bhute' or 'Bhope' of the Goddess Bhavani of Tuljapur.

While dancing they play sambal and tuntute. The partner who accompanies him in the dance plays Jhanz, i.e. two metal cups. They speak Marathi.

Occupation :-

Their hereditary occupation is to perform Gondhal during the religious rites of Hindus and earn a living. But such income being too meagre they also

depended on beggomg. Most of them have, however, given up this occupation as it is not paying and is not encouraged by yhe society. Hence they have stabted selling household utencils and cutlary in exchange of old clothes. Some of them repair locks, Keys, and umbrellas etc. About five percent of them are cultivators. Some keep buffaloes like the Joshis.

Life cycle

the delivery is attended at home by an old experienced woman or a mid-wife. The child is generally named on the twelth day. Marriage is settled by parents and is performed by a Brambin Priest. The system of bride price exists in this community. Divorce and widow marriages are permitted. They also intermarry with Vasudeo community. They cremate their dead. The Gondhalis are Hindus. Their principal deity is Amba-Bhavani but they also respect Khandoba of Jejuri. The headman od this community is called 'Mahajan' or 'Naik'.

(4) JOSHI

This Nomadic Tribe is indigenenous to the State of Maharashtra and is also known by the following names in the various parts of the State:-

1. Joshi Medhangi
2. Kudmade or Budbudki
3. Damruwale
4. Sarode

They are known as Damruwale and Sarode in Vidarbha area and Joshi Medhangi in Marathwada. The name Joshi is derived from the word 'Jyotishi' meaning fortune-teller.

The following surnames (Kul) are generally found in this community.

...19/-

CHAPTER FOUR

SOCIO-OCCUPATIONAL PROFOLES OF SURVEYED NOMADIC TRIBES

1. Sample survey of Nomadic Tribes.

The present survey covered only sample families of the six major communities, i.e. Vaddar, Chapparband, Gondhali, Joshi, Beldar and Kolhati. The Joshi and Kolhati community was surveyed in rural areas while the other communities were surveyed in urban areas. Total 119 families were surveyed, out of which 20 families each were from the Vaddar and Chapparband community from Pune city, 20 families of Gondhali community from Sholapur district, 19 familis of Joshi community from Ahmednagar district and 20 families each from Beldar and Kolhati community from Pune city. Thus out of 119 families 80 families have been surveyed from Pune city and 39 families have been surveyed from the rural areas of Ahmednagar district and Sholapur district.

TABLE 4.1

Districtwise position of the surveyed families.

Sr. No.	Community	Pune	Ahmednagar	Sholapur	Total
1	2	3	4	5	6
1.	Vaddar	20	-	-	20
2.	Chapparbard	20	-	-	20
3.	Gondhali	-	-	20	20
4.	Joshi	-	19	-	19
5.	Beldar	20	-	-	20
6.	Kolhati	20	-	-	20
	Total	80	19	20	119

They keep pigs. They are fair looking, intelligent but very idle. Some of the women have taken to prostitution. The system of dedicating girls to Khandoba and Yellamma was prevalent in this community. They speak Marathi but they have got their own dialect called 'Kolhati' which is a mixture of Marathi and Hindi.

Occupation

Their hereditary occupation is to prepare combs and such other articles from horns of animals. They stage 'Tamashas' in which the women of this community sing and dance. Some of them exhibit gymnastic feats like rope-dancing etc. Their ladies also join them in their performance. The women are generally fair and good looking, but in character they are loose and disolute. Some of their men do encourage them in their immoral gains. This is however, not true of Dombaris as they do not encourage their women to follow prostitution.

Life cycle

The delivery takes place at home and is supprivised by the old women. The birth rites such as Satavi Puja are performed on the fifth day.

Marriage is settled by the parents. It is celebruted at the bridegrooms place. Marriage is performed according to simple Vedic system by a Brahmin priest. Widows. Marriage is allowed in this community. Divorce is not recognised by it. The deceased is carried on a cot to the buried ground and is buried. Kolhatis are Hindus. They worship khansoba. The headsman of the community is called Sarpanch. Dombaris are classified as Scheduled Caste in the State of Andhra, Madras ans Uttar Pradesh. Sometimes untouchability is observed with this community in Maharashtra also as they keep pigs.

...24/-

while moving in search of work, they live in tents (Pals) or erect small huts. They eat meat and fish in addition to common food. They do not eat pork of beef.

The dress of the men was Baraboandi, chudidar payjama and pheta and the women wore odhani, ghagra etc, like Gujarathi women. Even today some of the Beldars in Vidharbha and Khandesh are seen in the above mentioned dress. But now most of the Beldars dress like a common villager. They are hard working, very quite and cooperative. Wandering traits still exist in them. They used to keep buffaloes for preparing mud for construction of houses. But now most of them keep donkeys and use them to carry their kit and other household articles when they move from village to village. They have their own language called 'Beldari' which is a mixture of Hindi and Marathi.

Occupation.

The hereditary occupation of Beldars is to dig tanks and construct mud walls. Some of them still follow this occupation. They also dig upquarries and chisel stones for construction work. Majority of them at present keep donkeys and wander in search of earth work on roads and fields. They have not taken to other means of livelihood so far except about 10% who have taken to agriculture and extracting stone from the quarries and fashioning it for construction work. They are regarded to be expert in that trade.

Life cycle.

The delivery is attended at home by an experienced old lady. They performs the Satavi Puja on the fifth day but the Puja is performed outside the house.

The marriage is celebrated at the house of the bride. The ceremony is celebrated at the house of the bride. They ceremony is simple and celebrated according to

Vedic system by a Brahmin Priest. Dowry system is in vogue. Divorce is not generally permitted in this community. But widow's marriage is allowed. They bury the dead. Beldars are Hindus. They workship Kali as their principal deity. They also respect Khandoba. The headman of this community is called 'Chaudhari'.

(6) KOLHATI OR DONBARI

Name, origin and History

The Kolhatis are known as Donbari in the districts of Kolhapur and Sangli. Practically there is no difference between Kolhatis and Dombaris because their surnames, details, language, occupation and habits etc. are the same. Kolhatis do not intermarry with Dombari community. Nothing is certain about their origin. It is said that they have come from northern India.

Following synonyms of Kolhatis are found in Maharashtra

1) Pal Kolhatis - those who live in tents.

2) Dukkar Kolhatis - those who keep pigs.

3) Khamb Kolhatis - these who perform acrobatic on poles.

4) Dombaris - those who perform gymnastic feats like rope dancing.

The community has exogamous divisions (Kul) like Lakhe, Davalkar, Patekar, Nikanth, Sontakem Durve, Dandekar Kale, Musale etc. Kolhatis are found scattered all over the State of Maharashtra. Their approximate population is 26,000 in Maharashtra.

Dwelling, Food, Dress and Habits.

This Nomadic Tribe has not yet permanently settled. They live in small semi-circular temporary huts made of grass. Their localities have the appearance of slums. They are non-vegetarian. They are very found of port. Both men and women of this community dress like common Maharashtrian villagers.

Table 4.2

Number of families surveyed in rural and urban areas.

Sr. No.	Community	Rural	Urban	Total
1	2	3	4	5
1.	Vaddar	-	20	20
2.	Chapparband	-	20	20
3.	Gondhali	-	20	20
4.	Joshi	19	-	19
5.	Beldar	-	20	20
6.	Kolhati	20	-	20
	Total	39	80	119

Table 4.2 shows that the survey has been made mostly in the urban areas. Therefore the observations drawn are mostly related to the urban surveyed families.

Table No. 4.3

Population of the surveyed families

Sr. No.	Community	Male	Female	Children	Total
1	2	3	4	5	6
1.	Vaddar	27	32	62	121
2.	Chapparband	20	22	44	86
3.	Gondhali	26	29	59	114
4.	Joshi	29	32	64	125
5.	Beldar	33	36	60	129
6.	Kolhati	40	37	75	152
	Total	175	188	364	729

According to Table No. 4-3 there are 175 males, 188 females and 364 children in 119 surveyed families. Thus total members in the surveyed families are 727 and the average size of the family comes to 6.1 persons per family. The sex ratic of the female members comes to 1075 per thousand males. shows that the avrage size of the family among the It/Nomadic Tribes is higher than the average family size in general population. It urban population as well as in general population. This mighr be due to a general tendency of the male migrant in Nomadic Tribes to move from one place to another and keep their women dependents behind.

2. Hereditary ams present occupations

The following facts have been revealed from survey regarding hereditary occupations of the selected communities:-

(1) Vaddar The traditional occupations of the Vaddar commuhity and its sub-groups are as follows:-

Gadi Vaddar:- They carry stones in the cart driven by the buffaloes ans thus earn their livelihood. It is because of this reason that they are called Gadi Vaddars.

Mati Vaddar:- These people carry earth on the donkeys on contract basis or on daily wages.

Jati Vaddar, Dagad Vaddars or Patharwat:-

These people prrpars Jatis (stone crushers). Some of them use to supply the stones to the parties for construction of building. People from the Pathwanvat carve on the stones ans prepare some household material and sell to the people and earn their livelihood. The tobal surveyed families reported construction and allied works as their traditional occupation.

...27/-

Out of 20 families surveyed, 11 families were engaged in traditional occupation i.e. in buildings construction work, one family was engaged in the service of a private company, seven families were manual labourers and one family was in Government service. One may draw a conclusion from this that in the surveyed Vaddar families majority of them were engaged in traditional allied works i.e. construction work and thus they have not changed their occupations.

(2) Chapparband

Out of 20 families surveyed, 3 families reported their traditional occupation as making false coins, 9 families reported as making roofs, 2 reported as cheating 4 reported as carpentary. Information regarding 2 families was not available. It shows that there was no fix or one traditional occupation to this community except making false coins.

Out of 20 families surveyed, 3 families were engaged in driving the rikshaws on hired basis, one family was engaged as a haeker, one family was doing mannual labour, seven families were engaged in carpentary ans one family was engaged in masonary work. It shows that the Chapparband families have changed their traditional occupations and they have been taking new occupations.

(3) Gondhali

All the 20 families surveyed reported that they were performing 'Gondhal' during the religious times and use to earn some amount. It was their traditional occupation. The Hindu people call the Gondhalis on special religious occasions tp perfrom the Gondhal. These people visit to such Hindu families once or twice in a year to perfro the Gondhal. Mostly the Gondhalis seem to be dependent on this work only.

...28/-

Out of 20 families surveyed, 10 families were selling pots of aluminium and other metals, 6 families were engaged as hawkers, one family was earning meney by putting nammes on the brass and other metal pots. Besides these occupations it has been also noticed that the Gondhali families were also observing their traditional occupation i.e. performing Gondhal in addition to their new occupations. Some of them have taken miscellaneous occupations also. It appears that some of the families were stoll interested to follow their hereditary occupations.

(4) Joshi

It is seen that out of 19 families surveyed, 13 families reported fortune telling' as their hereditary occupation. Five families reported begging as their provisoonal occupation. Information of one family was not available at the time of survey. It shows that fortune telling and begging were the traditional occupations of the Joshi community.

Out of 19 families surveyed, 4 families were engaged in the fortune telling, 10 families were engaged in service, 2 families were engaged in agricultural work, 2 families were receiving pension. It shows that most of the families of the Joshi community have given up their traditional occupation and they taken up new occupation with changing circumstances.

(5) Beldar

In all the surveyed families of Beldar it has been reported that they were engaged in their hereditary occupation in the past i.e. to carry the earth on donkeys. They used to move from place to place to have a work of carrying the earth or stones. This occupation was continued by them from generations together.

...29/-

3. Means of transport of Nomadic Communities

The surveyed families in the six communities are nomadic who wander from place to Place for their liveli hood.

Table No. 4.6.

Means of traditional transport of the nomadic Communities

sr. No.	Community	Bullock /horse	Horse	Not available	Bullock cart/ horse	Horse/ cart	Donkey/ horse	Donkey	Railway	Donkey bullock-cart	6 ar	Donkey dart	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Vaddar	-	-	2	-	-	-	12	-	2	2	3	20
2.	Chapparband	-	-	15	-	-	-	-	5	-	-	-	20
3.	Gondhali	-	-	-	19	-	-	-	-	1	-	-	20
4.	Joshi	7	5	6	-	1	-	-	-	-	-	-	19
5.	Beldar	-	-	-	-	-	-	20	-	-	-	-	20
6.	Kolhati	-	-	1	-	-	5	14	-	-	-	-	20
	Total	7	5	24	19	1	5	46	5	3	1	3	119

(1) Vaddar :-

At the time of moving from one place to another they take help of their animals like bullocks, horses, bullock carts, donkeys etc. The Vaddars use donkeys for their means of transportation. Twelve families, out of 20 surveyed families were using donkeys, two families were using bullocks, one family was using cart, three families were using donkey cart as their means of transportation. Information of two families was not available.

Table No. 4.5

Present occupation of the surveyed families.

Sr. No.	Community	Rik-shaw Dri-ver	To carry their kits on don-keys	To se-ll Po-ts	Kir-ana sho-ps	Haw-kers	Till-ing	Ast-ro-logy	To make nui-san-ce	To pute name on the pot	Con-stru-ction work	Work-ing in the fact ory	Lab our ers	Se rv ic e	Agr-icul ture and home work	Hav ing ret ire ment	Rep air ing Umb rel-la	Tai-lor ing	To sta ge drama	Car pen tary	Gav-andi
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1.	Vaddar	-	-	-	-	-	-	-	-	-	11	1	7	1	-	-	-	-	-	-	-
2.	Chapparband	3	-	-	-	1	-	-	-	-	-	-	1	7	-	-	-	-	-	7	1
3.	Gondhali	-	-	10	-	6	1	1	1	1	-	-	-	-	-	-	-	-	-	-	-
4.	Joshi	-	-	-	-	-	-	4	-	-	-	-	-	10	2	2	-	-	-	-	-
5.	Beldar	13	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
6.	Kolhati	-	-	-	-	6	-	-	-	-	-	-	1	1	1	-	8	2	1		-
	Total	16	6	10	-	13	1	5	1	1	11	1	9	19	2	2	8	2	1	7	1

In the recent survey it was it has been revealed that out of 20 families surrveyed, 13 families were driving rikshaws on hire basis, 6 families were engaged in carrying out earth or stones on the donkeys while information of one family was not available. It shows that this community has changed its old occupation to a large extent and moving towards urban occupations.

(6) Kolhati

Out of 20 Kolhati families surveyed, 13 families reported dancing and staging dramas or tamashas as their traditional occupation and 7 families reported perparation of combs and selling the pigs as their traditional occupation. The community was wandering from place to place for their livelihood in the past.

In the recent survey it shows that out of 20 families surveyed, 6 families were working as hawkers, one was engaged as a labouber, 1 was engaged in Government service, 8 families were engaged in repairing of the umbbellas, 2 were engaged in tailoring 1 was engaged in dancing and staging a tamasha. It shows a change in traditional occupational structure of the Kolhati commnnity.

---30/-

Table No. 4.4

Hereditary Occupations of the surveyed families.

Sr. No.	Caste	To perform a Gondhal	Construction	Astrology	Begging	To dance and to make drama	To prepare comb and to sell pigs	To make false coins	Roofing	Cheating	Carpentary	To use donkey as a means of transport.	Information not available	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1.	Vaddar	-	20	-	-	-	-	-	-	-	-	-	-	20
2.	Chapparband	-	-	-	-	-	-	3	9	2	4	-	2	20
3.	Gondhali	20	-	-	-	-	-	-	-	-	-	-	-	20
4.	Joshi	-	-	13	5	-	-	-	-	-	-	-	1	19
5.	Beldar	-	-	-	-	-	-	-	-	-	-	20	-	20
6.	Kolhati	-	-	-	-	13	7	-	-	-	-	-	-	20
	Total	20	20	13	5	13	7	3	9	2	4	20	3	119
	Percentage	17%	17%	11%	4%	11%	6%	3%	8%	2%	3%	17%	3%	100%

(2) Gondhali

19 families out of 20 families surveyed in this community were using bullock cart as their means of transport, one family was using donkey as its meaans of transport.

(3) Joshi

In this community 20 families were surveyed of which 7 families were using bullock cart as their means of transportation. Five families were using hoeses as their means of transportation. Information of the six families was not available. One family was using horse-cart as its means of transpots.

(4) Chapparband

Information about the transportation of the 15 families in this community was not available. (5) families of this community were using available facilities of transportation.

(5) Belder

There were 20 families surveyed in this community. All families of Beldars were using donkeys as their means of trahsportation.

(6) Kolhati

In the Kolhati community, out of surveyed families, 5 families were using horses and 14 families were using donkeys as their means of transportation.

4. Literacy level

The educational level achieved by different family heads may be classified into five classes renging from illiterate at one and to graduate at the other. In Table No. 4.7 we give distribution of the heads of the families in to five categories of their educational level.

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Table No. 4.7

Level of education in the surveyed families

Sr. No.	Community	Illiterate	1dt to 4th std.	5th to 7th std.	7th to 11th std.	Graduate	Total
1	2	3	4	5	6	7	8
1.	Vaddar	17	3	–	–	–	20
2.	Chapparband	14	5	10	–	1	20
3.	Gondhali	1	15	4	–	---	20
4.	Joshi	9	2	5	3	---	19
5.	Kolhati	18	1	1	–	---	20
6.	Beldar	5	13	2	–	---	20
	Total	54	39	22	3	1	119
	Percentage	45%	33%	18%	3%	1%	100%

(1) Vaddar

In the Vaddar community out of 20 families surveyed, 17 heads of the families were illiterate and only there heads of the families had taken education upto the end of fourth standard. Most of the Vaddar people take the help of their children in the household work. The children are also earning members. They are employed on daily works also. Therefore they do not sent their children to the schools.

(2) Chapparband

Out of 20 families surveyed, 4 heads of the families were illiterate, 5 heads of the families had taken educatipn upto the end of standard, IVth 10 heads of the families has taken education upto vernacular final i.e. upto 7 the standard and one head of the family had taken education upto graduation.

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(3) Gondhali

Out of 20 families, 1 heads of the family was illiterate, 15 heads of the families had taken education upto the end of 4th standard, 4 heads of the families had taken education upto 7th standard. No person has gone beyond this level in their families.

(4) Joshi

9 heads of the families were illiterate out of 19 families surveyed in the Joshi community. 2 heads of the families had taken education upto 4th standard, 5 heads of the families had taken education upto 7th standard. 3 heads of the families had taken education upto 11 th standard. No one has gone beyons this level of the education-

(5) Beldar

Out of surveyed families, 5 heads of the families were illiterate, 13 heads of the families were educated upto 4th standard and 2 heads of the families had taken education upto 7th standard. There was no person who had taken education beyond the 7th standard in the surveyed families.

(6) Kolhati

Out of surveyed families, 18 heads of the families were illiterate. One heads of the family was educated upto 4th standard and one head of the family had taken education upto 7th standard. There was none in those families who had taken education beyond seventh standard.

Thus it can be clear from the above that the educational condition of the survyed families of the Vimukta Jatis and Nomadic Tribes is most unsatisfactory. In the Vaddar and Kolhati community the families were more illiterate i.e. 90% of the surveyed families were illiterate. The highest literacy we can sed in the surveyed families in the Gondhali community. There was only one illiterate family

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Out of 20 families among the Gondhalis and the rest 95% families were found.

In total surveyed families i.e. 119 families in the Vimukta Jatis and Nomadic Tribes communities, there were 45% families illiterate, 33% upto the end of 4th standard. While 18% were upto 7th standard. 3% families were between upto the end of 11th standard educated and only 1% had taken education upto graduate level.

5. Earning members and monthly income

Precuming that standard of living of the families in the waker section is directly related to their income through wage earnings orprofits out of business and professions it would be interesting to note the distribution of the families by monthly income and number of earners per family.

Table No. 4.8

Distribution of earners in the surveyed families

Sr. No.	Communiiy	Male	Famale	Children	Total.
1	2	3	4	5	6
1.	Vaddar	21	18	1	40
2.	Chapparband	19	–	–	19
3.	Gondhali	21	10	5	36
4.	Joshi	24	2	2	28
5.	Belder	28	1	2	31
6.	Kolhati	22	2	6	30
	Total	135	33	16	184
	Percentage	73%	18%	9%	100%

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(1) Vaddar

In the Vaddar community it was neticed that in 29, families there were 40 earning members. Thus in each family on an average there were two earners. Out of 40 earning members, 21 members were males, 18 members were females and one was child.

(2) Chapparband

In 19 surveyed families of the Chapparband 19 persons were earing members. There was no femals and child member as an earner in the surveyed families.

(3) Gondhali

In 20 surveyed families of the Gondhali community, there were 36 earning members. Out of those 21 members were males, 10 were females and 5 were children.

(4) Joshi

In 20 surveyed families of this community there were 28 earning members, out of them 24 members were males, 2 were females amd 2 were children.

(5) Beldar

In 20 surveyed families, there were 31 members as an earning members. Out of these 28 were males, 2 were children and 1 earning member was female.

(6) Kolhati

In the 20 surveyed families there were 30 earning members. Out of these 30 members, 22 were males, 2 were females amd 6 were children.

From Table No. 4.8. it is seen that 73% of the earners among the surveyed families were males, 18% were females and 9% earners were children. The average size of the earner per family came to 1.6 person in the surveyed families. Among the Vaddar community, it was found 2 persons per family, while it was found 1 per family in the Chapparband community. The non-earning

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dependents among the weaker section are much higher than the self supplying earners and earning dependents. There seems that non adult males and females and adult females are the major portion of non-earning dependents.

Monthly income of Nomadic families

Income of the Nomadic family in general is very low. The families, therefore, cannot even meet their elementary needs and are forced almost every year to draw loans or to sell cattler. Table No. 4.9 presents the annual income from the main and subsidiary occupations of the sample families. It appears that the income of 47 families was Rs.200 and less and that of 37 families was more than Rs.200 but less than Rs.400 per month.

The income pattern in individual community can be seen below:-

Table No.4.9

Monthly income of the surveyed families

Sr. No.	Community	No. of families	Upto Rs. 100	From Rs. 101 to Rs 200	From Rs. 201 to Rs 300	From Rs. 301 to Rs 400	From Rs. 401 to Rs 500	Above Rs. 500	Total
1	2	3	4	5	6	7	8	9	10
1.	Vaddar	20	1	23	7	2	-	7	40
2.	Chapparband	19	2	7	8	1	-	1	19
3.	Gondhali	20	-	8	23	4	1	-	36
4.	Joshi	20	1	3	8	7	3	6	28
5.	Beldar	20	2	14	3	-	5	7	31
6.	Kolhati	20	3	23	4	-	-	-	30
	Total	119	9	78	53	14	9	21	184
	Percentage		5	42	29	8	5	11	100

Contd..39/-

(1) Vaddar:-

In the Vaddar community there were 40 earning members in 20 surveyed families. Out of them one person was in the income group of Rs.100 and belowwhile in the range of Rs.101 to 200, there were 23 persons. There were 7 persons in the range of Rs.201 to 300 and 2 persons were in the range of Rs.301 to 400. 7 persons were in the income range of Rs.500 and above.

(2) Chapparband

There were 19 earning members in 19 surveyed families. 2 members of this community earned upto Rs.100/- per month, 7 earners earned upto Rs.101 to 200 per month, 8 earned from Rs.201 to 300, one earned from Rs.301 to 400 per month and one earner earned above Rs.500 per month. It shows that majority of the earners earned per month in the range of Rs.101 to Rs.300.

(3) Gondhali

In 20 surveyed families, there were 36 earners. Of these 8 persons earned Rs.101 to Rs.200 per month, 23 persons earned Rs.201 to Rs.300 per month, 4 persons were in the range of Rs.301 to 400 per month and only one person was in the range of Rs.401 to 500 per month. It shows that most of the earners in the Gondhali community were in the range of Rs.100 to 300 income per month.

(4) Joshi

In 20 families surveyed the earners were 28. of these one earned Rs.100 per month, 3 persons earned Rs.101 to Rs.200 per month, 8 persons earned Rs.101 to 300 per month, 7 persons earned Rs.301 to 400 per month, persons earned between Rs.401 to 500 per month. Thus it has been noticed that in this community 28% of the families were in the income group of Rs.201 to 300 per month and only 3% families came under the income-group of Rs.100 and below per month.

(5) Beldar

In 20 surveyed families 37 members were earners in the Beldar community. Of these 2 persons earned Rs.100/- per month, 14 persons were earning monthly income of Rs.101/- up to Rs.200, 3 persons earned Rs.201 to 300 per month and 7 persons were earning Rs.500/- per month. This shows that about 36% of earners in the Beldar families were earning more than Rs.400/- per month while 50% were earning below Rs.300/- per month.

(6) Kolhati

In all 20 surveyed families there were 38 earning members in the Kolhati families. Out of which 3 members earned Rs.100/- and below per month, 23 were earning Rs.201/- to Rs.300/- per month. 4 persons were earning Rs.301/- to 400/- per month. Thus in all 76% earners in the Kolhati families were in the range of Rs.101/- to 200 per month income group, 10% people were in the range of Rs.100/- per month income group.

Total earning members in 119 sample families of six communicites were 184, out of which, 9 (5%) members were in the income-group of Rs.100/- and below, 78 (42%) persons were in the range of Rs.101/- to 200/- per month, 53% (29%) persons were in the range of Rs.201/- to 300/- per month, 14 (8%) members were earning Rs.301/- to 400/- per month. 9 (5%) members were earning Rs.401/- to 500 per month and the rest 21 (11%) members were earning per month in the range of above Rs.500/- per month.

It shows that the monthly income of 75% of the earners from Nomadic communities were below Rs.300/- per month. It is noticed that on an average there were 1.6 earners in a family which means the monthly average income of a family would be about Rs.400/- per month.

Expenditure pattern

The stardard of living of the families may be seen among other factors by their expenditure pattern. The expenditure incurred on several items, their relative proportions and their relations with the income shows expenditure exceeding their income. On an average, the necessities of life i.e. food, clothing, housing etc. accounted for 75% of the total expenses incurred by families. Miscellaneous expenses i.e. entertainment, cosmetics, pan Bidi, tobacco etc. accounted for about 15% of the total expenses. The transport, medicines, education etc. claimed 10% of the total expenses.

It is generally believed that expenditure on essentials such as food is inelastic in the sense that demand for food remains more or less consitant irrespective of income and the price level, and that expenditure on non-essentials or luxury goods is elastic i.e. demand for them varies directly with income and inversely with their price.

6. Benefits derived and Aid ~~xxxxx~~ demanded from Government schemes

In all surveyed families 75 families have derived benefit from the educational familities, 41 families have derived benefit both from the educational as well as economic upliftment schemes. Only three families have derived benefit only from the economic upliftment schemes.

Table No.4.10

Benefits derived from the Government schemes by the serveyed families

Sr. No.	Community	No.of families receiving educational benefits	No.of Families receiving economic benefits	No.of families receiving economical and educational benefits	Total
1	2	3	4	5	6
1.	Vaddar	9	-	11	20
2.	Chapparband	-	-	20	20
3.	Gondhali	17	3	-	20
4.	Joshi	17	-	2	19
5.	Beldar	17	-	3	20
6.	Kolhati	15	-	5	20
	Total	75	3	41	119

Table No.4.11

Government aid demanded by Vimukta Jatis and Nomadic Tribe families

Sr. No.	Community	Education	Loan Purpose	House Building	Economic Aid for House Construction	Tailoring	Economic Aid for business	Land Agrl.	Animals	Cultural Development	Reservation in all Govt. Service	Economic aid
1	2	3	4	5	6	7	8	9	10	11	12	13
1.	Vaddar	2	-	17	-	-	8	-	-	-	-	11
2.	Chapparband	20	1	20	-	-	-	-	-	-	-	-
3.	Gondhali	11	-	6	-	-	3	-	-	-	3	7
4.	Joshi	8	-	7	1	-	-	6	1	5	-	11
5.	Beldar	14	-	3	-	1	2	-	-	-	-	18
6.	Kolhati	8	1	15	-	-	11	-	-	-	-	4
	Total	81	2	68	1	1	24	6	1	5	3	51

Government Aid demanded

In all 119 surveyed families, 76 families x wanted services to their children, 81 persons wanted educational facilities for further education to their children, 2 persons wanted loan for their daily work, 69 persons wanted housing facilities and economic aid for permanent houses, while 24 persons wanted economic aid for their small businesses and 2 persons wanted improvement in slum area where they live, 6 persons wanted land for agriculture purpose and 5 persons wanted cultural development of the communities. Besides 51 persons wanted economic aid for their small-scale industries.

Thus, it shows that the main demand of the people are as follows:-

(i) More and more educational facilities, free education at all levels.

(ii) Services in public as well as in private sectors.

(iii) Economic aid to small business and industries for providing gainful employment and better earnings.

(iv) Housing facilities and housing aids.

(v) Programme for Rehabilitation and Cultural Development of communities.

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CHAPTER FIVE

SCHEMES IN OPERATION WITH SUGGESTIONS FOR MODIFICATIONS ON RESETTLEMENT OF NOMADIC AND EXICRIMINAL TRIBES.

The total approximate population of ex-criminal tribes (Vimukta Jatis) and Nomadic Tribes in Mahafashtra State was 10.13 and 3.50 lakhs respectively which comes to 3.4% of the total population of the State.

Following ameliorative measures have been undertaken for the settlement of Vimukta Jatis and Nomddic Tribes in Maharashtra State.

A) Education

1. Ashram School for Vimukta Jatis and Nomadic Tribes.
2. Hostel facilities.
3. Payment of tuition fees, examination fees and scholarships.

B) Economic uplift.

1. Allotment of land.
2. Industrial training centres for the females of Vimukta Jatis and Nomadic Tribes.
3. Financial Assistance to Industrial and Labour Contract Societies.
4. Irrigation wells.
5. Improved agricultural implements.
6. Development of land belonging to Vimukta Jatis.

C) Health and Housing

1. Individual housing aid.
2. P.W.R. Housing Scheme No. 219

D) Other schemes.

1. Reservation in employment with relaxation in age.
2. Propaganda work.

A brief description of some of the important schemes that are being implemented is given below, suggesting necessary modifications.

Education

1) Under educational programme Ashram Schools are opened in areas thickly concentrated by Vimukta Jatis and Nomadic Tribes. All These schools are agricultural oriented but nomads and ex-criminal tribes are having less inclination towards agriculture because of the age-old habits and traditions, hence it is suggested suitable crafts may be introduced in the curricula instead of agriculture where it is necessary.

2) In the backward class hostels 10% of seats are reserved for students belonging to this group. Hostel facilities are extended to students studying in secondary schools. In order to cover large number of students of this group, it is suggested that residential schools be opened in the areas where they are thickly populated.

3) At present scholarships on merit basis are awarded to students in higher classes subject to the availability of funds. Inddequacy of funds should not be a stumbling block in the spread of education amongst this group. It is therefore suggested that scholarships be awarded on liberal basis at all stages of education. The amount of scholarships should also be adequate to cover the expenditure of books, clothes etc.

Economic uplift.

Under this programme aid is given for the formation of Industrial and Labour Contract Societies. Labour Contract Societies have been proved to be quite useful as most of the persons from these groups are unskilled labourers. This will also provide employment opportunities.

As a part of rehabilitation programme available Government waste lands are allotted for agricultural puppose as per priority fixed but in many of the cases it has been experienced that unless the habit of doing the agriculture is incuated, the persons from these communities dispose off their lands to locak persons and switch over to the hereditory occupation of begging and thefts. It is therefore suggested that fullfledged agricultural colonies of these people directly under supervision of Government may be established.

Besides this spordic type of aid is given for the improved agricultural implements, irrigation wells etc. Such aid given is always misused unless a close followup and supervision is done.

Tailoring classes for Vimukta Jatis females :-

Perapatic type of training classes are conducted where-in females from these communities are taught tailoring and toy making. After the completion of training, a free sewing machine, with accessories, in given to successful trainnes so as to take them to this vocation and suppliment their income.

Housing.

Housing plays in important role in settling ex-criminal tribes on permanent footing but until and unless the employment opportunities are provided at such place, it is experienced that they desert the places and take up to nomadism again. In view of this difficulty, it is necessary to find out employment potentialities in the surrounding areas and then only aid, either on individual or on cooperative basis, may be given.

Other measures.

Employment

Government has fixed 4% of reservation in Government service for these people. But this reservation is not applicable to private sector. In order to see that the required percentage is filled in, the officers appointed for the welfare of these communities should be more alert and efforts should be made to absorb these persons in various jobs and also persue private sector to give preference for appointing persons from these groups.

Propaganda work.

At present sevaks have been appointed to propagate amongst these persons to wean away the habits of nomadism and take up to settled life. This work can more efficiently be done by the social workers of the reputed voluntary organisations rather than Government machinery.

It is further suggested that the research cell of the Directorate of Social Welfare should undertake a survey of the pockets and after assessing their felt-needs, suggest feasible schemes that would speed up the rehabilitation programme. The ex-criminal tribes and nomadic tribes are broadly categoriesed in the following groups :-

1. Nomadic Tribes who follow begging as their occupation such as Gondhalis, Vaudev, Davries etc.
2. Those who move from village to village giving entertainment performance like Garudi, Nandiwale, Makadwale, etc.
3. Artisans like Ghisadies, Beldars, Shikalgars.
4. Wandering hawkers like Vaidus, Khasikapadi.
5. Pastoral nomads like Gopals, Panguls etc.
6. Primitive wandering tribes indulge in crime like Phase Pardhi etc.

Uniform type of schemes for all these categories generally do not prove useful. Hence survey is necessary to assess the felt-needs of these people and undertake planning on scientific lines.

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